Nyland: Who is the note-taker for tonight ?

: I'm taking notes.

Mr. Nyland: So we don't have to worry about it, Don ?

Don Adams: It's okay.

Mr. Nyland: Isaid last night something about smoking. Try to refrain from it when you have a meeting. It will give you acertain attitude which, particularly when youaare a habitual smoker, might help to remind you. But the main thing as far as I can see is that it is not that it is something as a general practice to curb--- Gurdjieff smoked and Orage smoked--- but I think it is better if one doesn't. Ithink there is acertain attitude one has towards ideas that you want to discuss and to some extent, though it is not a church, it is something where we get together in order to talk about affairs that really have a meaning. And to put it in th proper place for that so that we have towards it a certain reverenc It'll break your habit also and it can be quite useful for that purpose. So If you don't mind.

Today is Memorial Day for Gurdjieff. Seventeen years ago he died on this day. If you want to consider what you know and consider what your attitude is towards Work and towards Gurdjieff to some extent whatever you know about gratitude for certain things that are profitable, you can now be quite for a moment. (silence)

It is difficult of course for some of you to have an idea about Gurdjieff-- all you have is the photograph and a little description here and there, and out of that it is extremely difficult to make up what the man really was and how he appeared to those who saw him alive. But as you become more and more acquainted, and also with reading the book, sometimes you can read Gurdjieff behind

the book; and to some extent the admiration that one can have reading it and discovering it and reading it again and time and time again coming across certain statements that one have, can have, certain admiration for the man. On that of course is the gratefulness based, provided it is of use to you. And unless you take these ideas as something that you want to apply, ideas themselves have no value whatsoever. They are exactly the same as any other kind of work--- description. But when you work, there's a different something that starts in you. And that only for Group One, that is for all of us now, it has to have that kind of value because you want to carry it. To some extent you have committed yourself for that in order to see if it can actually give you experiences that are worth while and if they are and they give you more insight in the reality of your life then it can be used useful for further growth. Even if in the beginning you might not immediately see the results, sometimes one can have a feeling that one is on the right road. And that might encourage you.

I have to change my plans a little bit in connection with Seattle. Ron might have mentioned it already but--- I'll be here all of next week, over the weekend I'm not so sure what I will do, but the week following there will be still three or four days in that week most likely on the Friday of that week -- it will be about the eleventh -- I most likely will go to Seattle. I will spend there longer than I thought originally I would and most likely will be more than a week. It might even include two weekends, Part of that time I would like to go to Portland, and if Portland is any particular advantageous place, I might go there twice. I'll be back again the week of Thanksgiving, maybe Monday or Tuesday, I may go through to New York right away or I might stop over here again for a couple of days before I go. I'm not quite sure. Thanksgiving

in all probability, I will not be here. You have planned, I think, to have some kind of a gathering, but it is complicated, and, particularly in connection with what I have to do it may be better if, you might say, I eliminate myself, and then, the rest of the celebration can take place in accordance with different rules. So I'm only saying this that you know in advance. Of course, this you knew -- that I wouldn't stay here forever -- but the time is even shorter than you might have thought. And for that reason that you really bring up the different questions that have bothered you, and on which you might want some elucidation or at least that there is a possibility of discussing it. And perhaps that it is helpful to you to get clearer about certain aspects of Work, or perhaps even the reasons for certain tasks and what you can expect from it. So now let's talk about Work.

Steve Joseph: I have a question which relates to efforts I've made in the last two days, and, more generally, particularly today. I have a lab -- laboratory -- class in the morning until eleven, and then at eleven I have a lecture. And I got out of the lab about forty-five minutes early today and decided this was a good opportunity to Work; I had set a wet towel in the morning just as a one-day activity and had been thinking of Work alot. And I took a short walk -- about ten minutes. At this point ordinarily -- other than today -- I would have said, 'Well, I did my bit,' and then stopped. And today ...

Mr. Nyland: You mean 'doing your bit' that you...

Steve Joseph: That I stepped on the towel, that I took a little walk, and that that's enough. And today, because of the events of the last couple of days, and of your being here, I decided to walk until I had to go to class; and just walked around the hospital

where my -- where the medical school is -- and through corridors and around the outside and through the parking lot and just kept on walking and trying to Work. And it was -- there were moments when I got lost and there were times when I was able to be aware of my body. But the question which this raises is: you've been speaking in the last couple of days about exhausting the opportunities which are already there and which I know I ~~don't do~~. And very often, when I've taken my little ten-minute walk and there's still more time, I a kind of thought process which goes on in my head and which allows me to say, a 'Well, I've done enough,' or 'I don't want to do any more, it's -- it's not doing anything for me anyway...

Mr. Nyland: (talking at same time as Steve---can't understand)

Steve Joseph: Well, for example, just in thelast couple of weeks I had a lot of anger tension directed toward a particular person and there have been times when this has been on my mind, and forever whatever reasons, I thought of Work. And maybe for a moment I just slow down walking or I'll stop my thoughts and my feelings just rushing along but there's no real sesire to even try and Work because I have a feeling of what's--- you know--- what does this have to do with what's going on ? And...

Mr. Nyland: Do you like this statement which you asked ?

Steve: Not particularly.

Mr. Nyland: You don't want to anything about it ?

Steve: Yes, but I...

Mr Nyland: Not that you have to, but...

Steve: Well, I....

Mr. Nyland: Sometimes one approves of the state of anger. And sometimes you rationalize in saving lots of steam which makes me feel good. And sometimes you say, well, such and such a

person deserves it. You know, whenever these kind of things happen in ordinary life, one simply allows them or you don't. In accordance with certain rules of ordinary life. That they are opportunities to be used, of course, there's no doubt. But that doesn't mean that I have the energy for it. And if it isn't there, that is if one, if one has a thought and it -- you might say even -- you should Work -- it is still a question if you really can. Even if I have a wish, it doesn't mean that I have the energy. You see, everything like that as an effort of course requires energy. It is a certain way by which a force is exerted, and an effort represents that kind of Work. So in the first place, you have to start with a wish that perhaps it is a good opportunity, then you have to see Can I? And then after half a second it's already exhausted. Either there is not enough energy or there is too much energy going in another direction. The direction of ordinary life os course requires energy. One receives energy again and again by means of sense organs or whatever there is in the body as material food that has been digested. And to some extent you can say that is a certain form of aliveness in me. Where actually the division is between the energy that is available for one purpose and available perhaps for another purpose, where it takes place, I think it is ( ). In any event, there is then a realization of one's mind, there is a possibility of having the two forms of energy, continue with the one in ordinary direction, the other setting it on its path to become a conscious effort. The determination is within oneself in a realization which has then produced a wish. Realization is based on that what one is at that time when one considers the state in which one is, a desirable state to Work, or also that one wishes to use the energy for a different kind of purpose. You might say that becomes then a reasoning process, that I have in my hands the possibility of using it for one purpose

or another. When I let it go, I can say Yes, I'm unconscious, and it goes in ordinary direction. But a little point in which I becom te aware of the existing energies as they are, and also that at such a point I perhaps will say,This time I want to use it for a little different purpose, and more useful to myself. When that is reached, I think there is a very good chance that at least I will make and effort. But if I8m too much engaged in ordinary life, or I enjoy my anger too much , or for whatever reason that I'm involved in ---already in, that what is required for me to reason about it. And again it is a question of one's impulse, because the impulse has to be there in one's heart. If that isn't there with one, there will not be a thought. And it's not that I think that a thought is the most important part of it--- it is the means by which it is translated into reality. I think

But it really comes from the state of oneself, which is closely related to emotion al state, So whenever I want to Work, I think it is quite useful at such a rime to put again in front of me what is the real reason that I want to Work. You see, that I figure out when I'm bu myself trying to consider---well, there is Work. It means an effort, it means special attemtion in a certain direction. And I ask myself that: what for ? It's an ordinary mental process when I want to decide how to spend energies in gener al and for what reason I would like to consider also the possibility of Working on myself when I know that Work on myself ism in the forst place, against the grain, in the second place, a cery s low process of building up something that might become valuable in the future, So I have to h:ve a very good reason for myself, the motivation for Work has to be clear, and sometimes it is in one direction, like the necellity of

regulating myeself and becomin responsible; sometines it may be a religious aspect of that what is required of one as a human being; sometimes it may be a very pragmatic one of being able to have a better insight in to wonkings, psychologically of myself; and sometimes it may be on a cosmological scale, thinking that What will happen to me after I die ? Whatever motivations may be at a certain time, there has to be one that I live in accordance with for little while, when I'm now in a period of when I want to Work. Now when a thought comes, as a result of this particular feeling or the state in which I am, these motivations are translated into state of my being, and they belong there, And when I happen to think about it, that what takes place in my heart is the creative desire for wanting to Work based on that particular aim. When I now wish to Work I try to remember that aim. You see, this will give the motivation that I really want to make an effort. It is not an effort simply because my head says that I want to make and effort, or not even that I think it is a good thing to Work; it has to be deeper than that. It has to be based really on the realization that I have an aim, and for the sakeof that I will do it.

Steve: So to try at that moment to bring in something which at atdifferent time, or in a different state, I was able to...

Mr. Nyland: For instance, take it in an ordinary sense. I have a mother, I have to take care of her, she needs money. here I amd with a dollar bill in my hand, it doesn't go very far, but should I I fo to the movies or not ? You see, at such a time I make a decision: I won't,gbecause of my mother. I happen to thin about it, and it goes in a little fund so that afterwards I can sen

it. It is really as simple as that. The aim has tobe based on the realization of what one is, and that sometimes when you think about it you know that certain requirements have to be there in order th become a man. And that the attributes of aman are many-fold , and that certain of some of them can come to the foreground at certain times, and others are there, byt I don't always think about all of them. One is enough. And if that is the motivation, it is like a sign coming up in front of one: why one considers the possibility of wanting to Work .
All right; that will help you, you see.

Gary Cox : I'd like to tell of my task today of making ten effo times The first , the first three it went very well; I remembered at the point that I had pre-arranged last evening....

Mr. Nyland: Yeah it starts with last evening ,doesn' it ?

Gary: Uh huh.

Mr. Nyland: Did you make ten ?

Gary: Ten. And in the first three I rememnered at that time and I was even able to extend it a bit beyond the moment . And the fourth time the incident was--- I knew at one point this morning I was going to have to take my tape measure out of my pocket, and measure some things, Well, just preceeding that, I got involved in what I was going to measure, and my hand went into my pocket.....

Mr. Nyland: The arrangement was when you did this for the first time ?

Gary: Pardonme ?

Mr Nyland : Was the arrangement specific enough---that you did it for the first time, the first time when you would use the tape measure ?

Gary: And I knew that I would open my pocket with my left hand and go in with my right hand. And I got my hand all the way into my pocket and right backat the pop, and then I remembered. And I thought Oh, I'll do it again. And, right from the beginning. And by the time I had done it agian and had got it back out again I was gone. And it was....

Mr. Nyland: Did you do it again ?

Gary: No. What I was thinking about was thinking about Work. And that's how it went. It seemed to go like that after th t. Theactual times of remembering , even though I remembered four more times of the ten, the intensity wasn't mearly as much because I kept thinking about Work. And I would remember at the time I was supposed to remember, but it was never as clear and as inten

Mr. Nyland: Well, that is your measure then, isn't it ?

Gary: Yes.

Mr. Nyland: It all depends on how much energy of that kind the wish for wanting to Work was there. After three, it was exhausted . After that, you simply substituted a thought, hoping that it would do just as well. Which, as you know, of course it doesn't. But neverthe less, you had the possibility of thinking about it, which in usual conditions you would not have had. But the measure is-- let's say, thirty percent.

Gary: Is there no way, though, that I can....

Mr. Nyland: By slowing down your motions . And what you did: trying to put it back for the second time. If that had not been automatic, mechanical way of putting it back and also taking it out again, you would have been able to hold on to it. The realization that you only think about it, when it cones afterwards, t

and the opportunity that has not gone too far, you can re-reach it. There's no doubt that energy at such a time, with a real wish, can be made. You know, the usual amount that I might have which is available for Work runs out pretty soon. And then it is a question of I want to Work, how can I make it, So that there is a little bit segregated from the total amount of energy I have which could go in the direction of conscious Work. For that I need energy which os of a little different quality. Some times one says it has a different rate of vibration, byt that is only begging the question because energy is not a rate of vibration, energy is a force over a certain distance, moving something like a mass. The energy that is then, as you know, kinetic ecergy because it moves MV^2, deoends on the mass and depends on the velocity, how much the impact is going to be, So now I --- when I want to find out if there is a possibility of making energy for that purpose, I have to become a little conversion machine in which the energy that is now available for myself, or ordinary purposes, could be converted in to evergy for the use of conscious direction. So when I come to the point where I realize I'm thinking about it, I have to consider Is there at that moment evergy available in some way or other which need not be used for ordinary purposes. That is one way. Because I know that there is a great deal of energy that I use and it goes down in to the gutter. Tensions of muscles, for instance, is one of them. Needless thoughts and feelings, of course, is another. Sometimes talking excessively or quite uselessly also requires a form of energy. So at the time when I now think I consider what is the reservoir of energy and what can I do now to take a little bit away from it which, you might say, will not be missed even, but is available for that putpose because it is

already in my body.

The second way by which energy can be obtained is when I happen to think about it and I realize I have been thinking about it I now use this opportunity to wake up because it is associated with it. When I wake -up if I can then take a deep breath with that I take in ordinary evergy in the form of air. But if I am awake, I digest more of it. And there are certain forms of energy which usually are not taken in.which, in the state of being awake, will be taken in . As you probably know, I've made reference to crypton, xenon, different , and so on, what ever is in air, there are a certain quantity is a certain quantity, of rarified gases which usually are not taken in at all in the body because the chemistry of the body is not available for the digesting of such molecuses as represented in therarified gaseous state. You know anything about it ?

Gary: Yes , sir.

Mr. Nyland: It is of course as far as the are concerned. But when I am awake there is a possibility of digesting it and it is retaines; instead of going with the exhalation out, it stay s in the body and can be distributed. It becomes at such a time food for the heart, and also food for an emotional body. This form of energy is already, because it is rarified, very close to that what is required for Work. And it is a very good form. So I might take a deep breath, and I exhale slowly, and it is retained, which will help me to maintain further that what is now mywish to want to Work. You see, I use the thinking process to establish again by association a certain way of doing, or activity, which then will help me to retain the evergy and use what is there to take in new energy in

the regular, natural process.

And the third one is that that what I receive in terms of ordinary impressions, when I wake up, the impressions as food coming in through all the sense organs, and, being located in the brain, at the time when I make this effort to be awake, again they are received by me in my body in a different stste. When my body is in a different state, the digestion of such energies is not the usual kind. It goes to a different kind of a place. And it need not go where it usually goes. If, let's say it is energy that reaches me through eyes or ears , it doesnot necessarily go to the same place in my brain. It will go, if I know, and I sometimes can become aware of it, it will go to a certain section of the brain which is above the temples and where this is, at the present time, very little food goinn because it is a virgin field which is not developed.

So these are the three sources. Now as a result of this, thi kind of an attempt, a person gets to be in a different state of receptivity as far as his being is concerned. The le vel of his being will be just a little higher. There is a certain intensity, a realisation of one's inner life, and the abstract is not as peripheral as it used to be; and because of that, that what is now higher level of being within myself will be able to receive certain forms of food whichare around me. It's an entirelydifferen way of receiving material. It can only be when my being is open to it , but that form of energy is not energy of the Earth, it's not energy, even, of the planets, sometimes it is Sun andplanets together of a certain quality. And in a very good state of being awake , it is evergy which is from outside our solar system.

As I say, there are now these different ways which all can be Worked at at the same time, if one becomes conscious. So the thoug is useful beca use it opens the door. You still have to step into

it. You know, it can give you light, and never let it go simply as a thought; that even if it has gone, the memory of the thought can be used for ,making an effort to be awake. If you try it you will have very good results. This of course by itself will also run dry because even the thought has a certain energy which may be connected with the wish to Work; also that will be exhauste And it may be that at the present time the level of your being will only allow, let's say, fifty or sixty percent. You see when on e says arbitrarily I will ten times, you hope you have enough energy for it. There is always a corresponding between that what actually is energy availanle and what you can use. And that what maybe maybe your aim, whi ch may require more energy than you have. If you find that out, you simply say Next time, only six. Instead of ten. Try it again, every other day. Tomorrow don't: you're not in regular work anyhow., Monday I would do it again. Let me know Monday or Tuesday.

By the way so we have Monday Group Two ?

Ron Chamberlain: Yes, Monday, Group Two meetings.

Mr. Nyland: Have you been able to get enough people ? to tell?

Ron: Some people have been contacted already and I hope that people who are here tonight could contact their friends, people the've asked to come . noise.....

Mr. Nyland: What else ?

Jerry Lindsay: I'd like to report on my task of writing up my day, choosing those moments that I thought were best. And it was very, very successful up to a point--- I mean, I discovered the nee for economy, just as you were explaining to Gary; that I couldn't last very long towards the end of the day. But since I had chosen the earlier partof the day, I promised to make it brief, not to carry it out too long because that was the problem....

Mr. Nyland: You feel it might be •

Jerry: Yes.

Mr. Nyland: Now you know what we talked about there is that possibility, you see. There is also a limit to it but neverthe les you can tapcertain sources, which are one doesn't know.

Jerry: One thing I also tried which you suggested the nig of your birthday dinner was talking to the Little I. That was very wonderful.

Mr Nyland: You could write a story about that, huh? You know, there is a German word that s ys eiselbrudhen. Who knows German ? It says donkey-bridge. A donkey bridge is something that is just of of alittle help, sometimes a little trick,sometimes a little gadget, maybe it functions as an amulet, but it is something that at times I use in order to overbridge the difficulty. And I hang on to the tail of the donkey. You see ? That's why I say talking to Little I is like a little donkey-bridge. It help you at times to attach a thought nd it is carried over to a field which is a little more fertile. Don't talk too much because then you lose it, you see ? But if you do it in measure and at certain times yse exclamations, or even including variety of how to use your vioce, not in the usual way, If you break the habit--the way you usually would talk---by introducing some-thing that's a little different, high pitch or a low one or slow, enunciate , different changes of that kind, different timbre of your voice different emphasis, sometimes a little b it more feeling, sometimes extremely cold, bass or high, treble, whatever it may be. In any event, as long as you can change the flexibility of your voice, within certain limits, you will have then a chance that when you use it you will be reminded and it will help you more. So tell Little I a story as if Little I is alittle hard of hearing.

Jerry: Thank you.

Mr Nyland: Yeah.

Michael Conant: I have reported on the task before, I think, to you, that you gave me in July of getting up each morning and reading Alland Everything for half an hour. And of late on your suggestion I'm doing my second reading of the book and I've been doing it out loud--- occasionally I read itto Helena but generall to myself. It's been done every single day since July--I would say about two days out of seven it does not get done in the morning but gets done. It is becoming slightly habitual by this time. I would like to continue; I wonder if you have any...

Mr. Nyland: Do it for one week and not the following week. Do it every other week.

Michael: All right.

Mr. Nyladn: If that runs down, then so it every other day. Don't force yourself, especially because it has become a habit sometimes you will resent it, and it is far better to say: Now today I cannot read it, I can do it or not.

Michael: Try it every other day.

Mr. Nyland: I would. Either that or every other week, it depends.

Michael: Should I be concentrating on lidtening to my voice?

Mr. Nyland: Not necessarily. But I would change the rhythm of the voice. And that includes the different kinds of enunciation or sometimes the necessity of slowly pronouncing everysyllable. That what you passover , never allow your eyes to go faster than your mouth can move.

Michael: By different enunciations , so you mean that I woul try it one day in a Cockney accent, or a German accent ?

Mr. Nyland: No, no, no, Read the wods in full. When you say

"and", make it "a-n-d". You see Hep-ta-par-a-par shi-nokh ". Like that. It helps one in order to see that the body is an instrument. And whenever it is an instrument to be used for a different kind of ways, not habitual, it presupposes that there is something in one's mind which of mourse tell it to do, it gives it th at kind of an order. Now this already becomes a semblance of hta what I should be, when it is full grown. So to some extent it' like a preparation of the body to be able to listen the the voice of I if I actually starts to speak.

Michael: On the weeks or days I'm not doing this, can you suggest any similar long-range task ?

Mr Nyland: You will see that you will catch yourself many tim times. The days when you are free, you may have a chance even to remember yourself more, You will see.

Mr. Nyland: Yeah.

Tina Lindsey I would like a task.

Mr. Nyland: You would like one ?

Tina: A task. I feel very disorganized in relation to Work. I say , will, I will Work as much as possible, and usually this comes first as just noticing the times when I don't Work. And sometimes even to the thought that I should Work. And very rarely, to the actual Work.

Mr Nyland: Have you ever given yourself a task of thatkind?

Tina: Ivve tried, yes, byt I'm ---I get carried away.

Mr.Nyland: Have you ever done it in ordinary life ?

Tina: There are many , many little signs I have for myself, yes.

Mr. Nyland: Have you ever studied a language ?

Tina: Yeah.

Mr. Nyland: And as you had to take out certain half-hours during the day--- you had to do it ---not compelled by exams, I mean but by the desire to want to acquire knowledge of the language. Do you play the piano ?

Tina: Abit.

Mr. Nyland: Dd they force you to sit and study at a certain time? Did they, when you were younger ? You see, try to remember that. I, even to this day, remember how my father almost, I wouldnst say, hit me with a stick if I missed, but it was very exact. And I had to play from seven o'clock inthe morning til seven-thirty. There were a few other children so the piano was sometimes occupied and it could not be played when it would disturb some of the others. But I remember many times---and it happened to be in a cold room because there was no central heat--this was in the so-called"good room" , you know where the pianowas---that in winter time, or, when it was cold enough, I hated it like the devil. And still it was a very good thing, as a certain order geven by my father in order to learn and of course for the practice it was necessary that one go through it. You rememberthe little story of Gurdjieff and his father, how he told him to go and take a bath cold mornings outside ? You remember ? These are the things that gradually I have to learn to do for myself. Not to be dependent on a father or anyone esle as a teacher; but simply that that standard when Ithink of of what is required of me, then if I could live in accordance with it that I would be, for some reason or other, a better person. And this time better in the sense that becoming to byself of the kind of ideal that I have in mind. The description of that may be of course quite mechanical to some extent, and it surely is unconscious. Because it is based on a

variety of things that are so-called desirable in ordinary life. But again, it will give me a relationship to have to follow that what my mind will dictate and my body has to carry out. With att the resentment it is very good at such times to go against the grain. And to make yourself do things. The difficulty is that if youset up the ideal for yourself and you don't talk about it, you always will put a little waterin the wine and excuse it. And this you must not allow. It will depend on how strong your conscience can be. And sometimes people are very fussy about it and others are a little superficial. It depends on your type a little. And if you're not fusy, which I think you're not, and a little bit allowing certain things to go through, and excusing it, in all probability rationalizing about it, that it was better; you have to catch these. May be a small quantity. And I don't think you can do very much in increasing the amount of energy. But you can decrease the task and make it a little simpler. Try to learn that you do certain things in a certain way. Foreordain what you wish to do and do it in that way, and follow through on it. For instance if you want to walk up the stairs, you set for yourself a certain rhythm and you walk yp the stairs in that rhythm. When you have a task, in general, household, or whatever it may be, when you want to do certain theins in certain time, or while you're doing it, you will not allow any other thing to interfere. Or when you're concentrating, regardless of whoever comes and bothers you, you will have the audacity, even, to tell other people to shup up. When you make up your mind that you will not answer the telephone for an hour , regardless of who it might be , and all the thoughts that you will have, whether perhaps someone is offering you five hundred dollars because you have won a sweepstake,

you will not answer the phone. You make up your mind of a certain t ing that you are going to do, and execute it. You have to learn to be strong about that kind of, you might say, mechanical temptation. Youlearn itin small things. You learn it in telling you self to put on you clothes in a slow way instead of fast, or the regular habitual way of doing it . You will allow yourself five minutes for drinking a glass of water. Whenever you have any movements, you will determine it to be, and not allowing any other thoughts to interfere. You will, for instance, want a thought to be concentratedly on that what hou are engaged in, not allowing any other thoughts to come and disturb you. You see now what I mean. There are the things by means of which you will learn. Now, if you want to make it stronger you tell someone about it. And you give that other person the right to tell you when you fail; or the requirement that you will tell when you have failed. You make a pact well enough and it isn't strong enough you draw in more people . You take another person, you might say, in confidence, or you share. If that doesn't work, you do it in a group. If that doesn't work, you publish an ad in the paper. You understand what I mean. It is a determination for oneself: how strong is my confidence and how much do I wish to live up to ? All of it belongs to ordinary life. When I now have acquired that kind of a little bit of a habit, or at least that I know that I can now apply it to Work. If I don't so it inWork, I won't do it in Work. Because I will be and I will remain, the same kind of person. So it is useless to try it with Work, when I don't know how to do it. And of course it will ba a failure if it is not strong enough, and even if it were there you have not the ability to do it. Because the wish to Work Acquire the ability first. And it can be acquired very soon, it you want to; it's quite easy. Because in ordinary life you will be a little bit more systematic. How many things that you could in the present time count up that should have been done and are not done ?

Tina : You mean in the today ?

Mr. Nyland: Whatever. You know? Whatever in the house, for instanc Wherever you live, certain things you should have attended to. You know, drawers that are in disorder, spots that are somewhere, socks o stockings that have a hole that should have been repaired, if one is a handyman around the house, which you might be. There are lots of other things. Fixing this and that. Including shoelaces. You know what I mean. Select these things and do them. Letters that you hav en't written. Fixingsomething that has been already in disorder for along time , up to the point of annoyance. Look at your life first i that way.

Don't as yet apply it to Work; when Work is there, and there is a desire, then the dexterity is there you will Work. You see. Don't use Work in order to acquire a dexterity. It is not right. First the way I am, exactly the same whay as I consider myself when I am a laboratory, that it has to be in a healthy state. I'm not trying to W ork with a body that is sick. First things first. The requirements for oneself in accordance with the rules of Objective Morality always start out with taking care of the conditions of three centers. So that, you might say, the personality is taken c of. Do you know the five rules of Objective Morality ?

Tina: I have read them.

Mr Nyland: You have read them. Will you copy them and put them on piece of paper and hang it up on the wall. And every day you read on on them and try to see what it means to maintain one's body in health not toomuch, not too little. That what is required for intake again the feeding of that what has to be maintained. And a little extra for the possibility of inspiration. One callit "lean health"

You see. Many times I compare it to a carburetor: with enough gasoline and enough air. If one is too much, it starts to choke, or even the car won't run, it may flood.

The second, the center of one's feeling. Not unnecessary feelings; to curb them. At the same time, intensity for that what has to be felt. And to make sure that that what is one's feeling center is actually functioning. Not necessarily independent of the physical body but neverthe less it has to have a life of its own which starts to be expressed, of course in certain states on the physical behavior. But nevertheless that I am not afraid of having a feeling. That, with other words, that what is my solar plexus has to be exercised and it has to receive also in that sense impressions very similar to intellectual impressions. Otherwise it rusts, and it isnot in a healthy state.

As far as the mind is concerned: to allow the thoughts that are really required for a man and to avoid all kinds of other influences which belong partly to one's child years and partly belong to other people. With other words, mind one's own business but think as clearly and as straightly as you can to the extent that your mind is developed.. Utilize everything that is there already, and see that it is kept in good shape. This also requires: to have the mind in such a state that it is healthy and is not going to be destructive. That is, that I don't want to use the energies of my mind for purposes that have no use. Neither do I want impressions to enter into the mind which are not good for the mind as a whole. It presupposes, of course, that Iknow what is good for one's mind but, ina general we I know there are many thoughts which are absolutely superfluous and that very often that what I have in mind takes a form which I surely could control. Talking for instance, yap-yap-yap, is one of them

All the unneccessary thoughts that I have about other people which are blah-blah. Many things which are received by means of eyes or what I hear, including TV, including window-dhopping, including certain judgements because I happen to see so-and-so, as I said the other day, wearing a hat that maybe I don't like. Things of that kind becom very childish when you look at it from the standpoint of the maintenance of the health of your intellect. And it does not mean that you have to avoid putting more material in. Because your curiosity will keep it growing. That is if I feed it with certain impressions at least I know that the mind itself will not fall asleep so easily.

These are the three things that are necessary as the firs three rules of Objective Morality. The fourth and the fifth have to do with the developed man. Aman who is interested in Work and a man, because of that, who can them, when he has actually Worked, have an ability to consider or to see or to ponder about that what is his place. Not as a personality among other people in Organic Kingdom, but then it goes a little bit--- a step further in his own development of where he really belongs as far as a unit on Earth in relation to what what is his own solar system or even what is the solar system in which Mother Earth belongs.

So that the fourth one has to so with the place of man in relation to others for a purpose--- why mankind exists on Earth. It already

comes quite close to the possibility of realizing what is the purpose, that one has in one's life, if one can discover it, and if there is, when one looks at it in the right way, a certain reason for one's self, outside of, even, what is one's intellect. And it starts then to become linked up with the possibility of evolution. So really the fourth rule of Objective Morality has to do with Man Number Four. That is the man who is considering the possibility of further growth. And is really not satisfied with the developement of his physical, feeling or intellectual centers: a man who believes that it is possible for himself by means of whatever he understands of Work, to develope certain things that, as a necessity, should be attended to while a man is still on Earth; And that what is the do-re- mi- of Emotional body. So that is really where Man Number Four is attached to, and having an evolution in mind, then there is the possibility of seeing that, as if it were projected in the form of His Endlessness. You seem this now starts to make man part, already, of a tot lity of living which is not only the Earth, but outside of it as if the universe is managed in accordance with a reasonable, I call it a Manager, areasonable way of living. Or, that there is a purpose why life exists.

The fifth rule of Objectivity Morality is one step further. After the realization of one's place and starting to help in that way--- to maintain--- to help maintain the totality of the universe, to use that word, or even to lighten the burden of His Endlessness, again, as a concept, that then one has to reach a place where it is possible to overlook the possibilities for others and to consider them potentially in the same way as one has gone through one's own state. This means then, that at such a time, the necessity of helping to maintain Work by means of trying to introduce it into other units of life, in the form of human beings. This is called, as you know, the state of Martfotai. It's the kind of [illegible] for the self in the [illegible] of the five rules which

could make a real Harmonmious Man.

But you see, all of that is in line, with that what I wish to do with Work. And for all of that, when I wish to Work I have to have an instrument which is in good condition. And it will not allow for me any misuse of any form of energy when I know how to use it correctly. Alright ?

Tina: So you suggest I just work on what I have to cope with ever day before I unclear Work.

Mr. Nyland: That's right. You become a perfect person. See how you are tomorrow. Maybe you'll have changed already. Laughter.... Now come. Come, where are those....yeah

Bill McDonnell: Could you talk about running the film at night ? I tried last night and I've done it for some time.

Mr. Nyland: Do you know how to do it?

Bill: Well, what I've been doing is counting: two , three, four, six,

Mr. Nyland: Don't....

Bill: Don't ?

Mr Nyland: No, who wants to count ?

Bill: I can't(laughter)

Mr. Nyland: Look at a movie. First see that the film is run off without stopping. That when you try to count you give your mind, part of it, some othering kind of work to do in order for the section that should review the film, to work little bit independentdly. Not to be interfered with by ordinary thoughts: of course, it is right, throretically. But the first problem is that I have a film which has to be unrolled, and the requirements are that it is continuous. And that

of course at the time when I don't, so-called remember and the film is not clear enough, out of focus, nd there are no pictures in the frames, that the frames continue; and that I will not allow myself to stop and say "now let me see, what happened at eleven o'clock" ? you see ? This is the difficulty, first. You have to start early in the day whenever you got up, there the film started to run. And then from that moment on you were and innocent by-stander. At the same time when you see yourself, and at the end of the d y you consider that, you were the actor without at this time, afterwards, becoming involved. So if you can unroll it in that way, you will have a chance to see yourself a little bit more objectively, because there's nothing in the world that can change what you already have done. So you're forced to become objective. You see; theres no chance anymore even to rationalize. Not if you're willing to accept it. I think that in thinking about it, and particularly in unrolling the film, you will be stopped at various points of looking at your behavior and perhaps disliking it or making some kind of remark or saying how stupid it was, and so forth. It is all right, it can happen, but you have to continue with your film. You know it's interesting to see this is, let's say, a streetcar of a bus. It has to go up in a certain direction. Here you are, but you see something in the window, you want to get out, and look at it, but in the meantime the bus continues. So you have to run back and catch up again. The film has to be unrolled but if you do it slowly--- you see, there is nothing said about the velocity---so this is within your means . And when you discover that there are many dark spots, maybe when you do it slowly, allow yourself almost as if you're going to describe it to someone , then this happened as you know I ....and all the time you have this film, you, yourself, walking on the street. You could even slow down the film

to such an extent it's not reality any more. But you see the requirement is the continuation of it. And not to allow ....when theres a blank spot...,too bad, and you have to jump maybe from nine to ten o'clock... there's nothing there. That all the time the tendency will be to go back and try to remember it. But you leave that for the next day. Acquire first the necessity of the continuum. With that, realizing how many blank spaces habituses there are, that the next day you will have to do a little better. When you will live a different kind of life, having in mind at the end of the day there is a film to be unrolled. And gradually you will have with this a certain shame, that you haven't recalled everything. So that when you are now different, it is projected already on the film as it will be, so that at the end of the day you are having more success. Well, this first. Now, if during this particular process, when you become a little familiar with it, your mind starts to play certain part: it likes to interpret or go off on a number of other things which have nothing to do with the film. Then you have to tie that part of the mind with, say, "now, youre going to count". You see ? But not before. Because the counting. in a certain way, if it is all only the even numbers or if it is 1-10-2-9-3-8 and so forth, you have to think and it does require lot of energy and it can develop stops. I'm sure it does.

Bill: I get worried because I stop counting too.

Mr. Hyland: Yeah, and then of course you're all upset. You know first things first, then you add something to it, then something else to it if you like to. But it's not a necessity and it is much too difficult to start with too many things at the same time. It is very useful because really you get used to seeing yourself practically impartially. You have thoughts, but if you keep on unrolling it, it increases awareness. You

See, because the thought about it will make you interpret and that stops the film. Your awareness will not stop it. Awareness is interested in how it went. Without any further thought. And exactly because there is no further thought it will not stop it. Now do it that way. For one week. Because it builds up its particular momentum. And the realization one evening that it's not so good will help you the next evening. And you will think about how to do it. That you ought to do better under. Allright ?

Bill: Should I try not to evaluate the film? I found myself struggling to do it.

Mr. Nyland: No evaluation. Not in unrolling the film. There is an evaluation afterwards when you are thinking about it, but of course....

Bill: I should try to stop.

Mr Nyland: It's already over. You know well enough when you're a fool. (unclear). It's only good for that, you know, and a little bit of an extra dexterity. It has not much value. And don't think it is ever a substitute for work. But it will give you a little taste of what it might be to become impartial. All right ? Good.

Yes Linda.

Linda Adams: Mr. Nyland, last night I decided that today I would try to limit my intake of certain things and my output of others. And today I tried to limit smoking and food as things that went in and talking as something that went out. I didn't have much trouble with the food I woke up a couple of times to the smoking and the talking---I would try sometimes not to say anything but I still had this urge, this pressure to answer on occasion. Or I would....

Mr. Nyland: Did you meet many people ?

Linda: No.

Mr. Nyland: So it was not such a very good test ?

Linda: Well, there were the children around. And uhuh, and Gary.

Mr. Nyland: Did you catch yourself ?, that you wanted to ?

Linda: Yes.

Mr. Nyland: And you didn't ?

Linda: Yes, or sometimes I would stop and speak very slowly with as few words as possible. I was, I was bothered alot during the day by a heavy feeling. It slowed me, and I was, it was good that I would slow down. But it was almost like depression.

Mr. Nyland: Nothing was lost then.

Linda: As far as the Work went.

Mr. Nyland: Yeah.

Linda: No.

Mr. Nyland: Or,in ordinary activities because you did it slower?

Linda: Yes.

Mr. Nyland: Because you were engaged in something that was serious. Now after alittle while, you could probably get a smile on your face and do it. Don't consider it too much. It's quite all right. When one becomes serious, certainly there is somthing that is unclear and so forth, but you continue to do it. After some times it will be very good. And if you can enter into it as an adventure, as a lark, it will help you a great deal. Continue with it.

Linda: I thought that I might change to things like movements.

Mr. Nyland: Any time, whenever extra energy is spent, for which you really cannot be responsible, and which has been spent because of automatic behavior you have a right to try to restrict it. And you can prevent yourself, then, from that kind of an expenditure. Even if it is at the time at the cost of becoming a little tense. But it's a different form of behavior so whenever it does happen, it might give you an opportunity to realize why you're doing it. And that, again, is in connection with whatever might be your aim.

If the aim to use it for... is to use it for trying to become awake, then you simply are reminded, you see if you have the wish, or the ability to do it. Use it as much as you possibly can for that purpose because it has no other purpose; it's not a question of becoming an ideal person on Earth. Many times the way one communicates in a general way, naturally, totally, is far better with the communications of Earth with Earth beings. But you see, this is a question now of conserving energy and to know, really, what is much more the truth for oneself. Instead of falling into traps which are simply prescribed by bon ton. All right. Do it again tomorrow. Cause you will have different kinds of opportunities tomorrow. Maybe we can talk about it tomorrow evening. All right?

Patsy Chamberlain: Today with the child I tried to, when she would ask me a question, I tried not to answer her spontaneously, but wanted to do it intentionally. And most of the time I forgot. A few times I remembered before I answered, but many times I remembered when I had already said about four or five words. But then, I wasn't, I was able to begin an observation but not to hold it for very long.

Mr. Nyland: Patsy, when this happens, it is of course much quicker because of your habitual ways, you know? And particularly with the child when you want to answer when it is already there and you want to give it attention. So it is completely thoughtless. If it does happen that you realize that after four or five words, use the words again. Say it over. It won't do any harm to the child but for yourself it would be useful. You catch yourself after beginning a sentence and then you realize that it was not thought out well enough or not intentional, as you call it. Go

back; use the same words this time you can be, you can use them intentionally. And you really can be awake. And going over familiar ground will give you the possibility of a little momentum so that it will last longer. It's like when one rides a horse and you're thrown out of the saddle and you climb on again and you say "Now you go back and you start again." Give thought to the horse. Have you ever had that kind of experience ? Someone takes it on their own to do what they want to do and start over again. That kind of a picture; you will have it with the child after a little while. Always make it start again in accordance with not their particular desire to stop at any time they wish, but to teach them that certain things have to be done correct and also that they have to be finished correctly. This you apply for yourself; whenever you start a sentence anew that then you make it more correct. Try it tomorrow .
Now what other things ? Come, come..Who hasn't spoken yet ? Lots of you , you know.

Pat Booker: Yesterday I gave myself the task of while hanging up the clothes to simply watch my hands and to be with myself. Not to rush. And it went rather well, it went it seemed a little complicated partway through, so I put the attention only [illegible] it seemed clothes in the afternoon, the same. But in the meantime, I found, during the day, that my left hand had... the left hand reminded me during the day because it had been given some attention. So I was interested in this and attempted it again today; and today

it was not so good.

Mr. Hyland: Isn't it interesting how it runs dry so soon ? You know the body, as a feeling, and the mind, are really your enemies. They want to be left alone. They think they know it all: they've established a certain h bit and they think that is the best way out because that leaves them asleep. When ever you start with the left hand or whatever it is that is unusual, then that what is your body's habitual behaviour form,simply will invent certain things right away to counter ct it. And it makes, them. sometimes, out of the left hand a habit. And then it's useless. This protection of the body to w nt to remain the same. The body is stu id for that. It follows its own way, and very soon it is successful; and the only way to counteract it is to have something in the mind which is su erior. So not everything is lost when you say it does not work, anymore, th t was only what the body would h ve expected. But your mind can insist on it . And it is a strength, then, in the mind, to dictate or give it an order to your left hand.

Pat : I found th t my mind was thinking about Work, thought, it was talking to me to do it, but it was not doing it.

Mr. Hyland: Did it attach itself to the left hand ? Did you look at it ? Did you t lk to that left hand th t had a l fe of it own ?

Pat: I tried... I tried to not...I closed my eyes part of the time to see if this would help.

Mr. Hyland: Do it again tomorrow. And you start out with

your mind telling your left hand what to do. The left hand can have a life of its own when it is left alone. When it is in the presence of your mind, supposing it is stronger, the left hand will follow. It is inferior compared to the level where your mind is. But it has to be connected with the left hand; by it self, as a thought of work, it will not do it. The relationship between the mind and the body has to exist. That will do it. Thought about work, in general, will never do it. Unless it's linked up with the desire as I explained to you. . Do it again tomorrow. Look at that left hand with you eyes, and you talk to it: Naughty, naughty... All right ?

Jon Chamberlain : I would like a task.

Mr. Nylund: The task in general, for the different people in the group: to give them certain tasks which you give to them. In order to alleviate you from extra work. I want to mention that anyhow, in general, because whenever there is any possibility of cooperation, you have to appreciate already what is being done and you have to take part of it, take over some of the little things that Jon sometimes has to do. The difficulty for him—— and that is why it is a task——is to do it and give it over to someone else. Because if it is not done and he doesn't give it over, he will do it himself, and with dire results. This applies to every kind of activity that has to be done or could take place, in a group. And there are a great variety of these things. The notes, taking care of the engineering, tapes, mailing, different things that have to be typed; resumes, transcriptions, even errands that have to be run. Copying this or that, and so forth, reporting on tapes when you take them home, and when

there is no chance or no time, to listen to them; if the tape is of value to you, to make a little resume, to call attention to others. The library is something that belongs to all of you-- you cannot read all the books, but you can have the proper attitude towards it, help it to be maintained, don't leave it to one person; he can take initiative , but everybody has to help. When you drink coffee, who washes dishes? You fail in that. Many of you are too selfish. You don't as yet live for each other, you are not considerate. Some one may not appear on an evening; why not ? Maybe they are sick. Do you call the next morning ? Are you interested in each other ? You're a part; it's a group. It's a group that is necessary to be maintained and to help each other and to think in your thoughts. So together with what Ron is trying to do now or to delegate certain things, all of you for one week will make a list of the names of all the people who come to this group. You take that list and you put it in your pocket book or your coat. Or your jacket. And every morning you take it out and you go slowly through the names, from the top on down, and with each name you visualize the person and to see if perhaps it's their birthday, if they are sick, do they need help, if they look badly, or whatever it may be that happens to come; and on this you spend at least five minutes. With a determination that you can help if you possibly can, that you want to do it. And if there's nothing to be done, then it's an ideal group. There's always something that can be done. Without any doubt. That's the way you have to live together. You consider each other; and after you have done this, and all of you, it's an interesting knowledge that when you do it, someone else is doing it. That is that you know someone else will do it. This is a tremendous

advantage for a group. And it establishes at such a time such a clearance that really one knows that someone need not, and will not fall out of that and break, you might say, the chain. Sometimes in our group we've made these efforts and also already quite early.

And now in connection now with when Gurdjieff died, some of us in New York-- eight -- under took to read Beelzebub for forty days after his death. And to read it continuously so that constantly someone was reading the book. If possible, aloud, if that could not be done, then they simply had to continue. And each person continued reading where he left off, but the fact remained that, at any one time during twenty-four hours, some one was engaged in reading. And there were assignments of two hours each. From twelve to two, two to four, four to six, and so forth, throught the day and through the night. Sometimes one could-- I organized this, so I know-- of course, I would take the most difficult ones for myself in order not to allow someone else to think that I would want to take it easy. But I do remember that N I had a task from two to four in the morning-- it didn't leave me much N sleep because beforehand I couldn't very well go to sleep and afterwards we were already sufficiently awake. But I remember one particular day during that period when the children had to go, and were going to a rodeo show, or some kind of an outfit, in New York. And I was going to pick them [illegible] up at a certain time; and we were driving out to the country. And it got to be half past one and they were not [illegible] -- I will see myself waiting on Seventh Avenue, it was Madison Square Garden. And I waited and waited. It was an hour and a half to drive home, and

it was half past twelve. And they were not yet, and I couldn't do anything because I didn't know where they were. Of course I sat already on pins and needles and finally at a quarter to one, they appeared. So of course, bundled them in, and I drove. And it was not easy driving because it was in the wintertime. But somehow or other all the time this particular thought: It is my duty. I have to be there by two o'clock. That is the time. And whatever it was, you see, during this particular period, this concentrated effort that I had to make that--- one minute before two o'clock I got to the house. And immediately, of course, went upstairs and started to read at two. Thank God I didn't fail, you see.

I tell you this because these are the kind of efforts that are sometimes necessary that a person has to make in order to make his body function. And regardless of whatever conditions may be, when one has given one's word, it has to be followed up, and there is no compromise. But a promise. If something of that kind not like this perhaps, maybe it was a little exceptional, I'm not saying it, you know, to show off in any way; I only want to indicate that every once in awhile your damned body needs something to tell it what to do. And not to allow that particular desire somethimes to take the upper hand, but so that there is a certain strength. This will build your character. And it will help you really, to Work, at the time when conditions are a little difficult, that you won't give up because they are difficult. But that it means that you will go against the grain, because you know it is difficult.

Yesterday we talked about astrology. The advantage of astrology is that if one knows what particular conditions apply to whatever

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one is on Earth in one's life as type, that exactly at the time when you may be affected by certain adverse influences from the planets, or whatever it is that your horoscope would indicate; that exactly at that time you work more. And that the result, because you have to overcome more difficulties, inherent in the conditions in which you happen to live or what you are, and because of that overcoming of such opposing forces, that the friction will give you such energy that the result of being awake, is of course much more of an answer. If one learns to find out for oneself, what are so-called moments when it is more conducive to work, there has to be the tendency, gradually, that you start to hunt up the most difficult moments in order to extract from them the intensity of the work which otherwise you will not get.

I mention this only because more and more you have to become serious. About the necessity of working. The more you can understand that you have a definite place to fulfill, and that there is some kind of responsibility which I feel you have on you, simply because it belongs to the totality of things for understanding of why life exists. And why it is necessary, even for small groups, to have already among them a certain solidarity. So that if one is a little bit weak, others can take their place, that the---that what is an entity should always remain one entity, regardless of the onslaught from outside which might break it up and destroy it. This is what I mean, of course by solidarity, the solidity, that what is a solid, that it was---perhaps, even because of that, unmovable. And that is what you have to learn whatever it is that you now call your conscience, to develop it sufficiently so that it will actually start to function in the right way, in accordance with that what is objective. Not in accordance with

what is required on ordinary Earth. And that these little tasks, sometimes big tasks, sometimes a real wish and desire to go against something, that you know it has to be eradicated someday; you may as well do it now. Don't wait too long. Time overtakes you. Opportunities may even become less. You don't know when your interests are when they are confronted with so-called difficulties. Who knows how long your enthusiasm will last? Who knows when signs of being already satisfied, when certain signs of smugness even set in? Who knows when it will happen? Who knows when your experience of opposition, that perhaps because of that you will turn against work, because such things may be at times become quite accidental. And even you will not know why it happened. Use it now, this time, opportunities that are now, here forgin the iron when it's hot, not waiting til you have to warm it up again. Today is today. It is not tomorrow. If you don't prepare today for tomorrow, tomorrow will be exactly like today. And even then if you wish to make an effort the next day it'll cost you twice as much.

These are Laws. Don't mistake them. And don't start to disbelieve them.. And don't try to find substitutes, or somehow or other, that you can rationalize about it and say "it won't happen in my case". It'll happen in everybody's case because the laws of Earth are destruction to everything existing. That is the law. And there is no maybe about it and no exceptions whatsoever. Everything on Earth will be destroyed. There will be new forms being born, of course, but you're not doing it. Your life, your body, everything that is your functions, your organs, all of that is subject to that kind of a law. And sooner or later you will know. When you die.

But you see the importance of Work, to place it in the [illegible] it will seem that in your daily living you are allside

bit more associated with the thought of Work and live it; live with it. And when it is there with you almost, I would say, subconsciously broker it. You will because of that create a certain atmosphere which at times, of course, will come to the outside and can be noticed. And because of that you will have so-called accidental encounters which are not accidental at all, but which are in accordance up a law... a law of associative values. The recognition of that what is recognising that what exists somewhere else.

The law of attraction. Also a law of clarification. This is the way you have to make your Group Two. This is the responsibility you have when you claim to be interested in Work. How you will do it, what will happen in the next six months, I don't know. Palo Alto may have another group; certain things will have to place; perhaps some kind of a division, but still come ct with each other. Sometimes Group Two is too large; you can't even answer the questions. It will prevent some people from asking. As far as the size of One ... Ron and I talked about that today -.-. the size of Group One doesn't matter because its already an individual attempt. In Group Two you are dependent on the quantity of the people and when they are not satisfied, they will stay away. We have to pay attention to what they ask... and of course, we've talked about that before. How to answer? This is... if you have any particular feeling about what ought to be done, and if more and more in you a certain conscience begins to function, you become part of that, of each other, and you become part of Work. You become part of Gurdjieff. But also you become part of His Endlessness. And that what is your conscience

you becomes gradually the representation of that what is really God. As a totality existing, omnipresent, that what one then under-

stands of oneself. It is simply the merging of that what exists everywhere and always. In eternity, you become, then, one with that. This is an aim. An aim when you start the day. To just sit for one minute in the morning before you get engaged in all kind of ordinary activity, to come to yourself, sit at the edge of your bed, try to realize this, to see then: Here I am, this is me. Then say: I wish. Then say: Because I wish I can. Then say: Because I can, I will be.

This is your day. This is the begining of a prayer for oneself. A dedication of something that is important for me to live today. I will try that. Sometimes I say that if you are religiously inclined, you simply say: So help me God. Whatever is the meaning of that word.

So, we will work tomorrow at Bookers? Who's going to be there? All right. Do we leave daylight saving Tonight? Do we gain an hour? (Conversation in background.)

Steve Joseph: At nine.

Jim Nylan: So tomorrow night, eight o'clock will be seven, hmm? And we meet at eight, all right, so that is nine. So let's stop for tonight.

end.